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COMPASSION

Virginia Hanson

It is said that compassion is in reality the effect of the underlying unity which manifests in the world of separation as attraction, fellow-feeling, and sympathy. And we are told that no one who has attained to the unitive vision of the Spirit—as have the Masters—is freed from the dual nature of experience until his whole being is blended with the ultimate Source. So long as compassion persuades him to remain within the worlds of form, he suffers—not from egotistical identification with experience, but by virtue of his accepting the suffering of others as his own. It will be remembered that the Mahatma K.H. once wrote to his correspondent, A.P. Sinnett, “A PRICE must be paid for everything, . . . and in this case—We pay it.” At the same time, we are assured that there is the deep joy of knowing the truth in the profound center of calm which, as in the depths of the ocean, remains still regardless of disturbances at the surface.

Further, it is pointed out that if we have not known the immediacy of divine love and applied it to our understanding, our knowledge of the divine nature is but an abstract intellectual concept, a dried husk of worthless ideas. Even the mathematician-philosopher, Bertrand Russell, whom we may think of as purely a superb intellect, commented before he died that three passions—simple but overwhelmingly strong—had governed his life: “the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind.” He added: “Love and knowledge, so far as possible, led me towards the heavens, but always pity brought me back to earth.”

I think we can never reach that lofty pinnacle of divine love for all mankind as a whole until we have known love for those with whom we are associated in our daily lives . . .

As we function individually, we cannot possibly know the heart of another; we cannot know the aspirations, the struggles, the true intentions. We may not see ourselves clearly, but we do not see others clearly either. There is a basic flaw in the oft-quoted words of Robert Burns:

O wad some Pow'r the giftie gie us
To see ourselfs as others see us!

For we never see others clearly. We see them through the veil of our own conditioning, our self-protectiveness, our self-righteousness. And whatever judgments we make are distorted by these distortions of life within ourselves.

Finally, it might not be amiss to quote some words from the first Epistle of Peter in the New Testament:

...laying aside all malice, and all guile and
hypocrasies, and envies, and all evil

*speakings...be ye all of one mind, having
compassion one of another.*

This does not mean that there may not be differences of opinion. We know from *The Mahatma Letters* that even the Masters do not always agree among themselves concerning details and methods. But they are “of one mind” in their divine purpose of helping onwards their struggling brothers. There can be no rancour or hostility in their differences of opinion, because they have risen above the small grasping selves which always seek to prove their own importance. We can move closer to their stature if we can be of one mind in this sense. We may then be clearer channels for that power and strength which comes to us constantly from the Lords of Compassion.

—Extracts from an article in *The Theosophist*, June 1982. A footnote reads: “Mrs. Virginia Hanson, a former editor of *The American Theosophist*, is a popular contributor to the parent magazine. She is a recognized authority on *The Mahatma Letters to A. P. Sinnett*.”

MEDITATIONS — 32

Now bend thy head and listen well, O
Bodhisattva — Compassion speaks and saith:
“Can there be bliss when all that lives must suffer?
Shalt thou be saved and hear the whole world cry?”

Now thou hast heard that which was said.

Thou shalt attain the seventh step and cross the
gate of final knowledge...If thou would'st be
Tathâgata, follow upon thy predecessor's steps,
remain unselfish till the endless end.

Thou art enlightened. Choose thy way.

Behold, the mellow light that floods the Eastern
sky. In signs of praise both heaven and earth unite.
And from the four-fold manifested Powers a chant of
love ariseth, both from the flaming Fire and flowing
Water, and from sweet-smelling Earth and rushing
Wind.

Hark!...from the deep unfathomable vortex of
that golden light in which the Victor bathes, ALL
NATURE'S wordless voice in thousand tones
ariseth to proclaim: JOY UNTO YE, O MEN OF
MYALBA. A PILGRIM HATH RETURNED
BACK “FROM THE OTHER SHORE.” A NEW
ARHAN IS BORN.

— H.P.B.: *The Voice of the Silence*

BUT WHAT AM I?

W. Emmett Small

Tennyson wrote in his poem *In Memoriam* (liv):

Behold, we know not anything;
I can but trust that good shall fall
At last — far off — at last, to all,
And every winter change to spring.
So runs my dream; but what am I,
An infant crying in the night:
An infant crying for the light:
And with no language but a cry.

I was musing on these lines as I stepped out into the gentling light this December day. The sun had set. The new moon's sickle touched the top of the California redwood across the lane. The early winter air was fast cooling. "We know not anything," but yet we trust — in what? In an essential goodness at the heart of things that somehow will make things right — "at last, far off!" It is the lament, honest and melancholy, of millions on this globe, a dream, a cry, but yet a hope. But tree, moon, sun, we may ask, what really are they? And what is man? And what the thoughts of man on this atom whirling in the infinity of space?

It is perhaps not enough to say that Theosophy has the answers, and points to a universe meshed with purpose and to human beings who in the long, long run will learn to be in harmony with that enduring purpose. Those who have come upon Theosophy, especially in their early years and had a lifetime to reflect on what it unfolds, will have their own inner ever-growing understandings. But for the inquirer, one karmically not yet "knowing," what can one say reassuring and telling enough to make him feel that life really has meaning, that there does exist a *Gûpta-Vidyâ*, a wisdom-knowledge, that provides a guiding Ariadne's thread that can lead the searcher confidently through the labyrinth of life?

In response to this, a thought, very old and well known but yet somehow ever-new, hovers in my own consciousness. It is this: within the simple is the complex, within that which is nearest us, if we regard it carefully, is the secret of what is far away, within our very selves — if we learn to know ourselves — are the keys to understanding the universes. In ages past the ancient Hermetic maxim expressed it: *As above so below, as below so above*.

There is a way, it seems to me, of visioning, of really seeing. Seeking to explain this to a class I conducted over some years in Creative Writing, I would put it this way. Put your thumb and forefinger together to make a circle. Catch that spider-web low in the honeysuckle hedge over there. Throw that branch of Torrey pine overtopping the canyon cliff against the flame of sunset. Don't try to imprison the vast horizon. If you do, you get a flat panoramic view, but you don't get a picture you can live with and study and love. So you select. You choose. You capture only what is in your circle. Then you love it into perfection. And you find that within that circle you now see more than you first saw. Within it is the vast horizon; within it are the heavens; within it is the story of Man.

Now this illustration may not be inapplicable to

theosophic study. What, we may ask, is the difference between what some may consider, on the one hand, the abstruse or technical or the "far away," and on the other, what is the simple, the near, and at first easily grasped? The latter, we find, are as deeply significant as the former; and also for the one who "knows," the abstruse is as clear as the seeming simple. What, for example, is karma? Oh, everyone knows what karma is! Do we? Karma, said H.P. Blavatsky, is the *ultimate* law. What do we know of that ultimate? Is it not clear then that what is exoteric to one, to another is esoteric? The difference lies in the mind of the individual, in one's particular self-made "ring-pass-not," in the ability to see or not to see, to understand or not to understand. Within the circle of finger-and-thumb for one, is the a-b-c of dawning knowledge; for another, the architecture of universes.

But here we should add (parenthetically because it verges on another deeper though not unrelated subject) that in the truly esoteric schools of old, where strict training in discipleship prevailed, there was a distinction between what was "exoteric" and "esoteric," and the Teacher teaching the deeper truths of the universe did so under rules of stringently enforced silence — and for the simple reason that such teaching, which becomes more explicit and specific as the pupil advances, gave direct keys, and therefore power, which could be dangerously misused by those unprepared and unready. A vigilant silence was therefore essential.

Returning now, however, to the thought that impressed us as we stepped out into the evening air, of that wondrous simplicity at the heart of all complexity. Why does it come with such compelling insistence each time the year is about to be born? Is it a whisper, if only that, of what is the very heart-essence of all religions? Within each one of us, it seems to say, is the sleeping Christ, the unawakened Buddha, the Divine Sun, waiting to be reborn. *Tat tuam asi. That, the Divine, O learner, O disciple, O child of life, thou, even at this moment, art.*

Why is this thought of such immense importance? Because it banishes fear and replaces it with understanding and vision. Fear of alienation or expulsion from the universe haunts man in his early questioning years, preys on his thoughts during life, and becomes an almost unbearable horror as he approaches death. But there is no fear when you know you are a part of the Universe, inseparable from it forever. This is Theosophy's central theme, and like the fugues of the great Bach, its notes can be traced throughout all true theosophical literature. It is the golden thread that binds the multicolored tapestry of all esoteric writing; deep, intricate in scientific and philosophic exposition, but goldenly simple and clear because of this *sûtrâtma-pattern: man's essential unity with Nature*, what inspiration in moments of darkness this one thought alone gives to the soul faced with the awful sufferings and problems of this land of Myalba! With it, how sustained by courage and brightened by faith become his actions! How filled with inner light, and, at times, spiritual exultation becomes his inner life! And yet a child can in degree understand it; and a Sage remain engrossed by the

endless convolutions of thought it offers.

"But what am I?" An infant crying for the light? Nay, the ancient call is: *Aham asmi Parabrahman*, I am the Boundless, I am the Beyond-Brahman. And that Divine Mystery is in your heart, and at the heart of every being and every point of space.

What is the Simple in Nature and what is the Complex? Shall we leave it a question for each to ponder?

—*Theosophia*, Vol. XXXV, No. 4

THEOSOPHY AND OUR BRIGHT FUTURE

Jan H. Molijn

In the last few years a number of depressing books have been published predicting a terrifying future. Unfortunately these books usually lack a chapter on the Brahmanical and also theosophical — and even biblical — ideas about the eternally recurring world-periods (or yugas, as they are called in India), which ideas could have somewhat mitigated the negative prophecies.

The foregoing does not mean to imply that the theosophical literature is silent on coming catastrophes. In *The Mahatma Letters to A.P. Sinnett*, and in *The Secret Doctrine* by H.P. Blavatsky mention is made of cataclysms closely bound up with humanity's process of evolution. More in particular, H.P.B. discusses the calamities which will affect our present Fifth Root-race, though they are necessary to pave the way for the emergence of the Sixth Root-race, about which more is to follow.

In *The Esoteric Tradition* (II, p.1060) Dr. G. de Purucker — many years Leader of the Theosophical Society at Point Loma and Covina — refers to a prophecy about a cosmic catastrophe mentioned in the second Letter of St. Peter:

But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. (2 Peter, iii, 3-13)

Further, de Purucker quotes an Indian prediction from the Vishnu Purana respecting the end of Kali-Yuga, the Dark Age, and an Egyptian prophecy entitled 'Treatise on Initiation', also called 'Asklepios', all of which point to approaching cataclysms. But he also indicates that especially, in the Kali-Yuga our possibilities for spiritual advancement are many times greater than in the slowly progressing Golden Age (Satya-Yuga), which follows the Dark Age. In spite of predictions about future calamities, the religious philosophy of Theosophy offers a grand perspective for the future development of humanity on our sublunary globe.

Four World-Periods

The Ancient Wisdom, as Theosophy is sometimes called, speaks of four ages or yugas, two of which have already been mentioned. They are called in India Satya, Tretâ, Dvâpara, and Kali-Yuga, or the Golden, Silver, Copper, and Iron Ages, also known in other Cultures. Time periods of these Ages are in the relation of 4:3:2:1, so

that, e.g., the Golden Age lasts four times as long as the Dark Iron Age. The latter began some 5000 years ago, with the death of Krishna, and will endure another 432,000 minus 5000, which equals approximately 427,000 years. (See also *The Secret Doctrine*, II, p. 330.)

At the end of every Kali-Yuga large-scale catastrophes afflict the world, a phenomenon which also occurred during the downfall of the fourth or Atlantean Root-race which preceded us. Here floods played a major role (deluge). Next time fire will be predominant. Deluges are also recorded in the *Popol Vuh* (Central America), the *Eddas* (Scandinavia), and the *Kalevala* (Finland).

Prior to the final upheavals, smaller-scale calamities will take place when shorter Kali-yugas (of sub-races) draw to a close. Thus, H.P. Blavatsky writes that in some 16,000 years large parts of Western Europe will have been submerged as a result of earthquakes, tidal waves, and volcanic eruptions. Though these are no doubt serious events, it is well to consider the following: in the first place we will have reincarnated several times in this period of 16,000 years. With each next incarnation the conditions on Earth will have changed considerably and we will be in a position to adapt ourselves to the new situation. In the second place we only reap what we have sown ourselves, and what the evolutionary urge has brought about. We underwent a similar process when we lived in Atlantis, though we do not remember this fortunately (a striking exception, perhaps among some others, was the American healer and psychic Edgar Cayce, who died in 1943). Those who find their happiness in helping others will certainly look forward to their future with reassurance.

Unmerited Suffering

In connection with the threat of a nuclear war — though it is extremely questionable that such a war will ever break out — many unorthodox people, more often than in quieter times, have begun to ponder on what is going to happen after the death of the physical body. How difficult it must be for many Christians, believing in only one life on earth, to accept the Biblical adage that we shall reap what we have sown. Yet the number of great seers and sages are many who have pointed out that it is a habit of universal Nature to restore any disturbed equilibrium, and this applies to our own bodies.

In this connection W.Q. Judge — one of the Founders of the Theosophical Society — wrote that in Devachan (a Tibetan word denoting the condition of heavenly bliss) man finds compensation for the sorrow and pain which he has suffered on earth, but which seems unmerited because he does not remember the causes. Throughout all the kingdoms of nature 'unmerited karma', or unmerited suffering, would seem to be the rule; but it is unmerited only to our limited human perception which confines memory to this immediate lifetime. Thus the victims of beasts of prey and of our cruel vivisection suffer unmerited anguish; even numerous cut-flowers and, on a microscopic scale, millions of microbes, die an unmerited early death, in the latter case when we fight the infective diseases which they are causing. But one day, in a far distant future, all our good and evil thoughts, feelings and deeds will have been equilibrated in a great kosmic harmony, whereupon a new life under new conditions

and with fresh prospects will start on its course.

From Cannibal to Einstein

For primitive man to become a cultured person, which takes aeons of time, he will require the instrumentality of the reincarnation process, each life adding further evolutionary progress and new experiences. If everyone should be born with no past at all, an actual *tabula rasa*, with a body, soul, and spirit arbitrarily created by an unknowable God at each conception: (1) would not this be an unacceptable injustice to babes later born blind, deaf, imbecile, or whatnot? (2) Then it would be impossible to become perfect in one short life, a state which — according to *Mathew*, 5:48 — Jesus alluded to with the words “Be ye therefore perfect, even as your Father which is in heaven is perfect.” (3) Then our heavenly Father would be responsible for the demoniacal mentality of a Nero, a Hitler, and for the psychic aberrations and physical diseases with which numerous people on this earth come into the world. Such a concept (called Creationism) is also in flagrant contravention of the biblical adage “As you sow so shall you reap”, which is accepted by Hindus and Buddhists as well. How promising it is to be able to look upon the alternation of earthly and unearthly states as one endless life, really continuous, as a pilgrimage to ever greater heights! When prince Siddhârtha had for the time being reached the ultimate object of his evolution on earth and become an enlightened Buddha, he saw all his previous lives pass in review.

The ‘Hereafter’

If we should be asked ‘What and where is the Great Beyond?’ we could point to the mystical words which Jesus is said to have spoken, ‘In my Father’s house are many mansions (according to *John* 14:2). And, without elaborating this idea in detail, Theosophy teaches that the ‘Father’s house’ extends throughout our entire galactic universe. But in this case we should not only consider ourselves as men of flesh and blood, but also as beings of soul and spirit, or rather as owners of the seven principles so often discussed by our theosophical Teachers. Thus, we are related to all planes and spheres of our kosmos, i.e., with the seven sacred planets, the sun, and the constellations of the zodiac. (For a relatively clear outline of our post-mortem adventure we would recommend our readers to consult the manual *After Death - What?* by L.L. Wright, Point Loma Publications, Inc., San Diego, California.)

The Human Races of the Future

After having touched lightly on the various world-periods that lie ahead of us, we should now say a few words about the Races which are to appear on this planet in course of time, and which we will also form part of. What the books by H.P. Blavatsky and G. de Purucker say on this point we will briefly summarize as follows. During its evolution on our earth, humanity as a life-wave, passes through seven phases, called Root-races. Seven of such Root-races form one ‘globe Round’ (the passage of the human life-wave along one of the seven globes of our septenary Earth chain.) At the moment we find ourselves in the Fourth sub-race of our present Fifth Root-race. And

what of the future? The Sixth sub-race of our present Root-race, and also the first sub-race of the Sixth Root-race in the far far distant future will be born on the American continent. The Sixth Root-race humanity will find itself in its Satya-yuga or Golden Age. It is hardly feasible to form an idea of the state in which we humans will appear in remote aeons of time. Yet something about it can be pictured from a study of the writings of G. de Purucker. Therein we learn that during the Seventh (globe) Round, man will have developed into a light-emitting ‘sphere’; and, in the as yet concealed distances of time, into a sevenfold ‘Sun’ with its planets and moons.

However difficult life on earth may be, especially in the present crucial period, we may derive consolation and hope from an understanding of the glorious perspective Theosophy gives — the tremendous evolutionary picture which tells us — (now let your thought soar) — that our own solar system, as well as every other of our myriad solar systems in our Home Universe, was once a ‘human being’.

YAHO OR ‘AIA’?

John H. Drals

In 1877 HPB shocked the western world out of its dogmatic stagnation with the publication of *Isis Unveiled*. She presented and discussed, not only openly, but openmindedly, many subjects held sacrosanct for centuries by worldly priestcraft. Many pages were devoted to an exposé of Jehovah as one of a long succession of lunar deities. She clearly shows that this recently concocted name stems from the mystery god *IOA*. *Jehovah** as a word-form results from improperly placing the Hebrew masoretic vowel points (themselves an invention of the era of the Masora, c. 600-1000 C.E.) of the word *Adonai* (Lord, Master, Sir) with the ineffable, (*sic*.) four-lettered name of the Creator, the tetragrammaton, *YHVH*.

Blavatsky’s candor was not intended merely to point up this orthographic discrediting of Jehovah, but rather the importance of Jehovah as a lunar-creative deity, made necessary by the Christian insistence of attributing ubiquity to Jehovah. Thus the identity of Jehovah with *IAO* through its intermediate form *YHVH* is labored over to point up the essential distinction between the lunar and solar pitris. Part of her argument depends on the pronunciation of *YHVH*. Theodore, an anti-Nicene Church Father (c. 386-385 C.E.), is paraphrased in this respect:

“Theodore says that the Samaritans pronounced it *Iabè (Yahva)*, and the Jews *Yaho; ...*” (*Isis Unveiled* ii, 301; original edition)

Isis Unveiled was written at a time in history before typewriting. The task of constructing, to say nothing of the impossibility of proofreading, such an eclectic work resulted in a disastrous number of errors. Perhaps no other person could have helped clean up this mess than the late Boris de Zirkoff; no other student has done so much to bring the astounding phenomenon of HPB into focus.

None the less, care must be taken when depending solely on Boris' editions. Many passages have been altered according to other documents and HPB's notes which were in his possession. The attempt at perfection is laudable, but the introduction of another version of *I.U.* and the *S.D.* is lamentable. The penchant for unreferenced alteration is deep in our veins apparently, for there has been in theosophical publishing history a constant variation as the editions have occurred.

Boris located the source of HPB's paraphrase and thankfully referenced it. His edition of *Isis Unveiled* reads:

"Theodoret says that the Samaritans pronounced it *'Iabe (Yabe)* and the Jews *'Aia*;..."**

The introduction of Greek letters and the alteration of the parenthetical pronunciation is perhaps acceptable, since Theodoret wrote in Greek; but the transformation of *Yaho* to *'Aia* is as startling as it is innovative. *Correct or not, both alterations should have been referenced.* Firstly, this passage of HPB's is but a paraphrase, not a quote, and the version that Boris de Zirkoff uses may not be the one used by HPB, and she may very well have selected the word best suited to her paraphrase of Theodoret's meaning. Secondly, alterations should never be made with even the appearance of presumption. Furthermore, this passage was considered significant enough to be included twice in *The Secret Doctrine*, both of which inclusions kept the word "Yaho" unchanged:

"Theodoret says that the Samaritans pronounced *Yahva*, and the Jews *Yaho*." (*S.D.* ii, 129; original edition facsimile, ULT)

"Theodoret says that the Samaritans pronounced it *Jahé (Yahra)*, and the Jews *Yaho*;... (*S.D.* ii, 465; same)

The Aryan Theosophical Press (Point Loma) edition of *The Secret Doctrine* (1917) keeps the p. 129 reference unchanged from the original, but the p. 465 inclusion was changed to conform to the original *Isis Unveiled* form. Both inclusions in Boris de Zirkoff's edition of *The Secret Doctrine* conform to his *Isis Unveiled* rendering.

Since Boris de Zirkoff must have found "'Aia" in Theodoret's statement in *Quaestionem XV in Exodum*, vi, 3, had he referenced HPB's apparent alteration in her paraphrase, all students would have benefited from her discrimination. Now, the essential import of her discussion is the identity of *IHVH* with *IAO*, and it matters not one iota whether it was pronounced *Yabe* or *Yahva*; but her selection of *Yaho* over *'Aia* makes the passage more easily understood. Since it seems correct that "Yaho" was expressly chosen by HPB to convey Theodoret's meaning, there must be a fundamental identity between *'Aia* and *Yaho*. A possible connection from one of HPB's references is presented here.

In 1874 A.H. Sayce published a series of articles he had written for the journal *Biblical Archaeology* which was entitled *Astronomy And Astrology Of The Babylonians*.*** The following is to be found on page

229-

"The word *aba* is of Accadian extraction, and is formed from the Accadian *ab* 'month' by postfixing the relative ending *a*, so that the name literally signifies 'he that has to do with the month'. It is clear that *ab* 'the month' has the same source as *ai* 'the moon', *b* being a common suffix in Accadian."

Thus, *'Aia* is "the one who has to do with the moon", who is therefore equivalent with *IAO—IHVH—Yaho*.

In conclusion we should emphasize that unreferenced alterations of another's chosen expression can lead only to confusion and may well result in dogmatic differences of opinion as we cycle further from the source. A strong effort should be made by all students to make note of such alterations.

*See *JEWISH ENCYCLOPEDIA* (1904), Vol. VII, "Jehovah", p. 87 (See also note number 24. *The Secret Doctrine* II, p. 807, Boris de Zirkoff edition, 1979)

***ISIS UNVEILED*, Vol. II, p. 301.

***Reprinted by Wizards Bookshelf, San Diego, 1981.

*****THE SECRET DOCTRINE*, Vol. II, p. 129 and Vol. II, p. 465.

ADDITIONS TO "SEARCH & FIND"

Theosophical Reference Index, (Following the Blavatsky Tradition)
by Elsie Benjamin

ATOM (add) "transitory event in life-history of a force or consciousness center ET I 223.

CIVILIZATIONS (new) "of today, the offspring of man's mind, through which he sees the world". Word Wisdom by GdeP. p. 97.

ELEMENTALS (add) Thorough discussion of "very difficult theme" Dia III 60-65.

FILIOQUE Discussion in Christian Church (new) Stud in OP 66.

WW 37

GNOSTICS (add) Means "he who knows," endeavors to find truth in all religions WW 82-3.

HERMETIC PHILOSOPHY (add) "splendor of ancient thought in H. books, require study to understand" Man Ev. 58.

KÂMA (Principle) (add) "cannot be included with 3 lowest principles, belongs to middle principle. BCW II 117.

MÂNASAPÛTRA (add) is higher ego when passing through that phase of man's constitution DIA II 278.

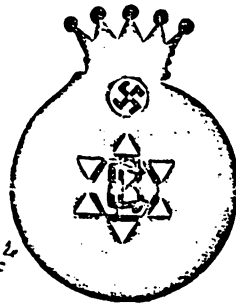
MATTER (add) no difference between organic and inorganic, life ever present BCW V 111-2.

TIME (add) expression of human consciousness's conception of different states of duration Man Ev 74-5.

Beware

Beware then, of an uncharitable spirit, for it will rise up like a hungry wolf in your path, and devour the better qualities of your nature which have been springing into life. Broaden instead of narrowing your sympathies; try to identify yourself with your fellows, rather than to contract your circle of affinity.

— *The Mahatma Letters*, p. 367



New-York. N.Y. 1871
Nov. 7
302. W. 47th St.

Alfred R. Wallace Esq.

Dear Sir,

I hope that in venturing to ask your acceptance of the first work I have ever written — "Isis Unveiled" you will not think me too presumptuous. Better than any one else I know of faults and deficiencies. But, while I can expect no indulgence from the ordinary critic on the score of being a foreigner and quite unaccustomed to literary work, I yet hope that a few of the facts of my personal experience may interest you, who have given so much attention to Spiritual and psychological phenomena and are so exceptionally competent to appreciate the weird and endless mysteries of the invisible world of Spirit.

My title is really a misnomer, for I do not reveal the arcane secrets of the dread goddess, Isis. Needless to tell you who has lived in the East, that the final mysteries and secrets of initiation are never given to the general public. The book was to have been called "The Veil of Isis", and the first volume was stereotyped before I learned that Mr. Winwood Reade had anticipated me, and I had to do my best to alter the title of my work. There are, however, facts in my book that should be known alike to those who advocate and those who oppose the study of Spiritualism. If the latter does not soon develop into a philosophy and a science its fanatical votaries will drag it down, and it will fail to satisfy the reasonable expectations

of a public which is outgrowing the tyranny of Theology and materialistic Science.

If I do not uncover altogether the Saitic goddess, I hope to have at least sufficiently indicated where the Veil of her shrine can be raised by those who are ready to conform to the four cardinal rules of so called "magic" or occult Psychology — to Know, Will, Dare, and Keep silent. Behind the veil lies the key to modern Spiritualistic phenomena, and there alone can be discovered the secret of secrets: what is man, his origin, his powers and destiny.

With assurances of my profound regard

Believe me, Dear Sir,

faithfully yours

H. P. Blavatsky.



Corresponding Secretary of the
Theosophical Society of New York

New York
Nov. 7, 1877
302 W. 47th St.

Alfred R. Wallace Esq. re

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My title is really a misnomer for *I do not* reveal the arcane secrets of the dread goddess — Isis. Needless to tell you who has lived in the east, that the final mysteries and secrets of initiation are never given to the general public. The book was to have been called "The Veil of Isis", and the first volume was stereotyped before I learned that Mr.

Winwood Reade had anticipated me, and I had to do my best to alter the title of my work. There are, however, facts in my book that should be known alike to those who advocate and those who oppose the study of Spiritualism. If the latter does not soon develop into a philosophy and a Science its fanatical votaries will drag it down, and it will fail to satisfy the reasonable expectations of a public which is outgrowing the tyranny of Theology and materialistic Science.

If I do not uncover altogether the Saitic goddess, I hope to have at least sufficiently indicated where the Veil of her shrine can be raised by those who are ready to conform to the four cardinal rules of so called "magic" or occult Psychology — to Know, Will, Dare, and Keep Silent. Behind the veil lies the key to modern Spiritualistic phenomena, and there alone can be discovered the secret of secrets: what is man, his origin, his powers and destiny.

With assurances of my profound regard

Believe me, Dear Sir,

faithfully yours

(Sgd.) H. P. Blavatsky,

Corresponding Secretary of the
Theosophical Society of New York

AND WE QUOTE...

(This time from articles in current Theosophical journals)

A Self-Test

"A Theosophical View of War and Violence" by John Algeo, Professor of English at the University of Georgia and editor of *American Speech*, presents in *The American Theosophist*, October, 1982 ten hypothetical situations, asking the reader to place himself imaginatively in the circumstances outlined and answer the questions presented honestly. The questions have to do with "a non-violent response to violence." What is a harmless response to harm? Is it doing nothing? If not, what do we do? How does nonviolence apply in specific cases? The ten programs were actually presented to 110 Theosophists at the summer school of the T.S. in America, at Lake Geneva, Wisconsin, in July 1982. Interestingly, the responses varied considerably. We quote here two paragraphs from Dr. Algeo's article:

If we had the eyes of prophecy and could see the whole world process in the here and now, if we could (as William Blake said) see a world in a grain of sand and eternity in an hour — so that we understood the cosmic pattern — then we would see that all things, even war and violence, have their orderly place. But, of course, to see things that way requires a very large vision. When God spoke to Job out of the whirlwind, he asked, 'Where were you when I laid the foundations of the earth?' To comprehend the great pattern that embraces and harmonizes war and violence as well as peace and love, the demonic as well as the divine, we need a vision that stretches from the foundation of the world to its dissolution. Without such a vision, we can only trust that the Great Plan does in fact order all things.

The fourteenth-century English mystic Dame Julian of Norwich had a number of visions or 'showings,' as she called them. She was profoundly disturbed by the existence of evil in the world and in human beings (which Christians call *sin*.) She put the problem to Christ in one of her visions, and he responded: 'Sin is behovely (necessary) but all shall be well, and all shall be well, and all manner of things shall be well.' Even what we call evil has a necessary place in the economy of the universe, but all things work toward a final good. It is upon such assurance from the higher self to the personality, from the One to the many, that we rely.

Of Plato's School and Afterwards

Under the title "The continuing Western Esoteric Tradition", Ian Hooker writes of "Neoplatonism and Some of Its Echoes" in the journal *Theosophy in Australia*, No. 646, June quarter 1982. Under sub-title of "Plato and Pythagoras he asks:

"What was the source of Plato's inspiration? It surely was not just the influence of Socrates, however great was his veneration of that remarkable teacher. Rather Plato looked back to the Pythagorean teachings, for he had spent many years at Crotona, absorbing the Pythagorean wisdom after leaving Athens at the death of Socrates. He returned to Athens at forty years of age and founded there a school which was called the Academy after a lesser god, Acadamus. Plato had inherited a grove outside Athens dedicated to this god. For entry to the Academy, Plato required of his pupils not only ability, but a very high level of moral rectitude. It is believed that over the door

were the words: *Let none presume to enter here, who hath not a love of mathematics and geometry*. He believed that knowledge was power, but to what kind of knowledge was he referring? He was referring to the most potent knowledge of all, the knowledge on the inner nature of man, his latent possibilities, and the way in which these may be developed and enhanced...."

Mr. Hooker works in the field of tertiary education in Perth. Recently he gained his MA degree from the University of Sydney for work done while studying at its Department of Religious Studies. In this article from *Theosophy in Australia* he also discusses Plotinus and his teachings, Plotinus' Successors, The Foundations of Christian Mysticism, The Three Stages of Mystical Growth, Dionysius the Areopagite, Johannes Scotus Erigena, Sufism, and Other Esoteric Movements.

The Nature of Our World

The Theosophical Journal, summer 1982, journal of the Theosophical Society in England, has a challenging article by William J. Ross, "Can We Know Where We Are Going?", extracts from the Convention lecture at Harrogate in 1982. A brief paragraph here:

Too frequently we have been accustomed to thinking of a permanent static reality behind all phenomenal processes. I think we should reconsider this attitude and see whether our *desire* for permanence, for security, for absolutes, has not led us into untenable modes of expression. Science has changed from the strict determinism of Newton to the relativity of Einstein and the indeterminism of Heisenberg. Should not these conceptual changes be reflected in the present-day theosophical literature about the nature of our world?"

Another article in this same issue is "Concerning Avatars" by Jenine Miller, "a very abstruse" subject says the author, "and I do not think that anyone really knows anything about it except those who receive special esoteric training and or were used as vehicles for transmitting specific information concerning the esoteric wisdom, such as H.P.B. and others." She references mainly source-material from HPB's *The Secret Doctrine* and G. de Purucker's *The Esoteric Tradition*.

Precursors of Christianity

Mrs. Hermine Sabetay, born in Czechoslovakia and graduated in Chemistry from Berlin, has lectured on Theosophy in many countries and contributes to leading theosophical publications. In *The Theosophist* (Adyar), September 1982, she has a contribution "Precursors of Christianity", which opens:

"H.P. Blavatsky, in *Isis Unveiled* (II, 639) describes the religions of the world as differently colored fragments of the ray of divine truth. Thus, there are numerous faiths but only one universal religion; this is the Wisdom-Religion which is called the secret doctrine or esoteric philosophy. This latter, says H.P.B. (*The Secret Doctrine* I, 43) 'reconciles all religions, strips every one of its outward human garments, and shows the root of each to be identical with that of every other great religion.' "

The author traces "the venerable tradition" in the

sacred writings of ancient India and the legends of the Buddha; in Egypt; in Greece, with the teachings of Pythagoras and Plato and the Neo-Platonists; the Mithraic Mysteries; the Essenes; and even to Rome: "The high renown of the Mithraic Mysteries was widely spread and several Roman emperors underwent the trials of initiation into these sacred institutions. One of the last initiated was the emperor Julian, called the Apostate because, being aware of the failure of Christianity, he renounced this faith and endeavored to revive the high philosophy of paganism."

Isaac Luria and Others

The Biographical Studies in the journal *Hermes*, published by U.T.F., of Santa Barbara, California, continue in its 1982 issues of August, September, October, November and December. Its subjects were: Moses de Leon, Jan van Ruysbroeck, Thomas A Kempis, Isaac Luria, Tommaso Campanella. From the 9-page article on Luria we extract a single paragraph:

"Luria (b. 1534 A.D.), like all true students of perennial wisdom, did not seek to alter or add to the Kabbalah. He took the tradition, especially as it was expounded in the hoary *Zohar*, as the framework and guide for his profoundly intuitive meditations, and his insight and rational comprehension were solidly grounded in the daily discipline of the ethical life. Like all true learners, he brought a fresh perspective to the sacred subjects he studied. Although the tendency to think of the divine origin of the world in temporal terms as *creatio ex nihilo* had already affected Jewish Thought, Luria understood the first verses of Genesis in their original meaning: 'When God (*Elohim*) began to create heaven and earth, the earth was a formless waste.' Creation emerged out of divine activity in and on primordial matter. For Luria, the real question was: whence this primordial matter? If Deity is omnipresent — a merely analogous expression for That which is spaceless and timeless — then where is there room for primordial matter to exist? Rather than imagine chaos abiding in some space outside of Deity, Luria taught that manifest existence had its first ethereal beginning in zimzum, contraction."

Comparative

In the Section "Questions and Answers" in *The Theosophist*, July 1982, the editor Radha burnier, also President of The Theosophical Society (Adyar), answers the question:

Q. *What is the actual meaning of the second Object of the Society, namely, 'To encourage the study of Comparative Religion, Philosophy and Science'?*

A. I think it is important to understand the three Objects of the Theosophical Society in their total significance and not piecemeal. Members of the Society are not expected to become highly knowledgeable in comparative religion, philosophy and science. The word 'comparative' here applies only to religion and should not be taken in conjunction with philosophy and science. There are many universities where comparative religion is taught and so also philosophy and science. It is impossible for anyone to be well acquainted with all the different

philosophies and the many branches of science which are expanding in a remarkable way. The Theosophical Society is basically concerned with the question of the dawning of wisdom upon the human consciousness. Comparative religion usually deals with all kinds of details, trivial and otherwise, with advanced as well as primitive religions. To study all this is a waste of time unless one is specializing in the subject. What we must do in our Theosophical lodges is to extract from science, philosophy and religion such truths and principles as will bring about an increase of wisdom. For instance, if there is understanding of the underlying unity through a comparative study of religion, and that idea of unity becomes a guiding factor in one's life, then the study becomes worth while.

American Philosopher

From *Theosophy*, October 1982, section 'On the Lookout', published by the United Lodge of Theosophists, Los Angeles:

"Ralph Waldo Emerson's contribution to Western thought preceded the founding of the Theosophical Society. His expression of immortal ideas can be seen in retrospect as part of the Theosophical movement in the West. The centenary of Emerson's death, April 27, 1982, received attention from scholars, the press, and admirers, and the *Unitarian Universalist World* (May 15) reported a tribute to Emerson from his great-great-grand-daughter, Margaret Emerson Bancroft, who began her talk with quotations:

'All men have my blood and I all men's.' 'We must go alone.' In those two statements and throughout his writings the familiar old paradox keeps returning: How can an *individual* alone best live among other individuals? In the essay, "Society and Solitude," Emerson tries to come to grips with the problem. He writes: 'Here again, as so often, Nature delights to put us between extreme antagonism, and our safety is in the skill with which we keep the diagonal line. Solitude is impracticable and society fatal. We must keep our head in one and our hands in the other. The conditions are met, if we keep our independence, yet do not lose our sympathy. These wonderful horses need to be driven with fine hands. Society and Solitude are deceptive names. It is not the circumstances of seeing more or fewer people, but the readiness of sympathy, that imports: and a sound mind will derive its principles from insight... and will accept society as the natural element in which they are to be applied.' That coupled with his strong and cheerful faith in the innate worthiness of the individual person, is fare that many of us still find hard to resist.

"A reviewer giving attention to *Ralph Waldo Emerson: An Interpretive Essay* (in the March 15 issue of the *World*) remarks: 'We sometimes do not appreciate that Emerson was a dangerous radical in his day. He inspired people to think on levels beyond those to which they were accustomed.' It was Emerson who wrote, 'A foolish consistency is the hobgoblin of little minds,' and Gay Wilson Allen, in his preface to a splendid new biography (*Waldo Emerson*, Viking Press, 1981), says, 'Countless readers of Emerson's essays and poems have been stimulated to set higher goals for themselves and to believe in their own ability to achieve them.' H.P.B. printed in the first volume of *Lucifer*, "Emerson and Occultism," by Charles Johnston. It will be found reprinted in the October 1981 issue of *Theosophy*."

The Gong is Struck Anew

What is truth? asks Manuel Oderberg in "Prophets, Visionaries, Charlatans", *Sunrise*, Oct.-Nov. 1982, Pasadena, California:

"Truth is the universe as it really is, in contradistinction to what it appears to be....World teachers have always said it is useless to look outside ourselves for the light; we should look within....What, then, is the need for spiritual teachers or prophets if within ourselves is the goal of evolution and the road to reach it? We need reminders that we are more than our physical selves; that, as with everything else in the cosmos, we are ensouled. From time to time enlightened individuals have resounded the gong that was struck far back in the night of time when human beings first became self-conscious. The effect of this was an enflament that began with the compassionate sharing of mind-fire by godlike beings who, it has been said, engendered in each of us an image of the 'ground plan' of the consciousness-side of the universe. But immersion in the material aspect of earth life dims the tones and overtones of the primeval truths, and so with each age the gong is struck anew, evoking echoes of the vibration that still thrills through the cosmos."

Ancient Messages in Modern Science

Fall Special Issue 1982 of *The American Theosophist* has as its subject: "Science and Ancient Tradition", with interesting and challenging articles, to be reviewed in our next issue. These include an interview with Fritjof Capra by Dr. Renee Weber; "Theology Versus Science: Regarding Some Familiar and Not-So-Familiar Cosmic Principles; Biology as a Cosmological Science by Harold Morowitz; Science and the Mystery of Silence by Ravi Ravindra; The Hypothesis of Formative Causation by Rupert Sheldrake; Contemporary Perspectives on Ancient Models of Mental Health, by Roger Walsh; Time and Time Again by Roger S. Jones; The Pursuit of Significance by Henry Margenau; Ancient Messages in Modern Science, by Larry Dossey, M.D.

To Be A Whole Man

Science is modern, popular and dominant. It needs no special pleaders...It cannot help being tempted to a certain arrogance and a conviction that the keys of truth are in its hands alone. (But) logic and reason are no monopoly of science....To many thoughtful minds the gains of science are secondary and superficial things.

Let us face the fact that what the world must have is a fuller cultivation of those qualities which are best termed spiritual. Whatever we may think as to their origin, as scientists, we should no longer sneer at them; for on their strength depends our own survival. Man leads a double life, of mind and spirit. If mind is suspect, as in religious fanaticism, man may become a creature only of his instincts; if spirit is suspect, as today when scientific materialism carries such authority, he is in danger of degenerating into a selfish and soulless mechanism. To be a whole man, he must cultivate both parts of him....

The sciences must be taught not as a privileged and

superior discipline but as parts of a great whole and against the background of all human knowledge. Only whole men can save the world today.

—Dr. Edmund W. Sinnott, quoted by Boris de Zirkoff in "The Dream That Never Dies"

THE ORIGIN OF SPEECH

Henry T. Edge

Science still admits ignorance on the origin of speech. This is, of course, one of the difficulties in the way of ordinary evolutionary theories of human derivation; it is virtually the same as the difficulty as to the origin of the human mind. We cannot imagine either human mind or human language as developing by degrees from animal mind and animal noises; nor have we any facts to support such a conjecture.

In *The Secret Doctrine* we find H. P. Blavatsky quoting Haeckel's opinion that speech did arise from animal sounds; and also citing Max Müller against Haeckel, to the effect that no plausible explanation has yet been given of the origin of the roots of language; and that a human brain is necessary for human speech. A Hindu scripture, the *Anugîtâ*, is referred to as giving an allegory, wherein Speech and Mind go to the Self of Being and ask which of them was superior to the other. They are told that Mind is superior; and, later on, that there are two minds, the movable mind and the immovable, and that speech is superior to the movable mind. In fact, we can think without words, but yet words are of immense assistance to clarify and coordinate our thoughts. Though mind gives rise to language, language creates a new order of mind.

The development of language during the earlier Root-Races of mankind is also given in *The Secret Doctrine*:

The Commentaries explain that the first Race [a non-physical race] ... was, in our sense, speechless, as it was devoid of mind on our plane. The Second Race [also non-physical] had a 'Sound-language', to wit, chant-like sounds composed of vowels alone. The Third Race developed in the beginning a kind of language which was only a slight improvement on the various sounds in Nature."

—II, 208

This Race, in the second half of its period, acquired the method of reproduction now existing; and then only was speech developed. The subsequent development of speech is given in the following order: (1) monosyllabic, (2) agglutinative, (3) inflexional. From this it would appear that language is one of the consequences of the union between the divine and the animal; it is a kind of materialization of thought, a crystallizing of ideas. Ideas can be transmitted without speech, and speech was not necessary to those earliest Races. But speech is more than a mere means of communication; for sound is a creative power, and the force of the spoken word has always been recognized. This leads to the subject of incantations, mantrams, and other things connected with sound.

—*The Theosophical Path*, November 1918

AN APPRECIATION OF "OM"

OM, The Secret of Ahbor Valley is a pageant splashed with living colors which paint the saga of humanity. Talbot Mundy has concocted a story mixing adventure, drama, humor and philosophy with such mastery that his characters are like the melodies we still remember and

hear long after the music has stopped.

The action is set among the inspiring and picturesque valleys of the Himalayan Range. The author's description of the region where the Tsang-po becomes the Brahmaputra, in the chapters "Ahbor Valley Gate" and "Under the Brahmaputra", surpass the master-touch of many a fabled artist.

On page 312 we read: "...all human life is drama and the only way to teach is by dramatic presentation; but who, he asks, can present a drama unless able to act all parts in it?" It is obvious that Talbot Mundy himself was gifted to play all his characters to perfection. For "who can teach a horse unless he understands the way of horses? Who can make a sword unless he understands the qualities of steel?" (p.353). Mr. Mundy himself lives in all the characters he created for he breathed into them life and experience.

The main character is Cottswold Ommony, an Englishman who goes in search of the legendary Jade of Ahbor, at the same time hoping to trace his missing sister and brother-in-law, both lost in the same forbidden region which is the secret of the Ahbors.

Ommony is the winner who finds the Jade as well as unravels the mystery connected with the disappearance of his sister. But that is not all! While Ommony solves these two lesser mysteries, his destiny crosses the paths of a wise Tibetan Lama and his chela, and he emerges as a victor. He gains entrance into the halls of wisdom — wisdom which all men desire but few possess — by finding what is known as "The Middle Way".

This book is like a bowl of nectar, nectar which trickles forth in every word the Lama utters, so full of wisdom that the reader, intoxicated once, reads it again and again. For in a way, he too becomes part and parcel of every character in the book.

Om is truly a literary and philosophical masterpiece.

—Pervin Mistry

ITEMS OF INTEREST

From H.P. Blavatsky to Alfred Russel Wallace

The letter from H.P. Blavatsky to A.R. Wallace (our pages 6 and 7), a reproduction of HPB's own handwriting, should be of interest — first, because of its historical reference to the publication in 1877 of her first great work *Isis Unveiled*; second, because of its warning to spiritualists that unless Spiritualism becomes "a philosophy and a science" it will be dragged down by its "fanatical votaries"; thirdly — indicating the 'rules' under which she labored and to which she was faithful to her last breath — her statement that the real esoteric truth, "the final mysteries and secrets of initiation" can never be given to the untutored general public; and finally, an emphasis on this implied in her stating the rules of "occult psychology", the crowning one being the pledge to "keep silent."

We are indebted to M. Jean-Paul Guinette, of

Montreuil, France, for sending us copies of this letter, the original of which he discovered in the Department of Manuscripts of the British Museum. He writes: "But I did not find it in the 'Mahatma papers', and if I have rightly understood, this document was *never microfilmed* before I found it. If I remember exactly, this letter was preserved with the 'Wallace Papers' (MSS1069 C, p.72 recto verso)." He says it was not easy to make a good copy, but we have done our best in the reproduction. A printed transcription in type follows it. Readers are also referred to "How 'Isis Unveiled' Was Written", the Introductory by Boris de Zirkoff to the edition of *Isis Unveiled* issued in 1972 by Theosophical Publishing House, Wheaton, Illinois, a "new edition, revised and corrected and with additional material."

Uniform Price for all B.C.W. Volumes

We are informed by Clarence Pedersen of TPH, Wheaton, that a uniform price of \$16.50 has now been set for *all* volumes of *Blavatsky Collected Writings*. This includes the current Volume 13 just off the press, and also Volume 12, which added to the 511 pages of material of 1889 and 1890, has HPB's Esoteric Instructions I-V, illustrated with Plates and Diagrams, and comes, with its Introductory pages, to a tome of 889 pages.

In our next *Eclectic* Volume 13 will be reviewed; also Gregory Tillett's *The Elder Brother: a Biography of Charles Webster Leadbeater*, recently published by Routledge & Kegan Paul of London.

"The Way to the Mysteries" Translated into Finnish

The Secretary of the Finnish Section of the T.S.(Adyar), who visited the School of Theosophy at Krotana (Ojai, California) and attended some of the lectures and classes there in October of 1981, has translated the particular course on "The Way to the Mysteries" given by L. Gordon Plummer of Point Loma Publications. The whole series which we are informed "readers have enjoyed very much", has now been published in *Teosofi*, their official periodical. Mr. Plummer's article "The Big Bang", a lecture given in Canada and published in *The Canadian Theosophist*, will also appear in *Teosofi* soon.

Excerpts from 'On the Lookout',

From the always interesting and educative pages of this Section of the monthly *Theosophy* (United Lodge, Los Angeles), we extract the following three items from their November 1982 issue:

Welcome Notice

Aurores, a periodical published in Paris, reports the activities of groups outside the usual religious or 'philosophical' associations, serving as a digest of their ideas. In the Feb. 6 issue, Robert Amadou's column, "Notes from Here and There," features Theosophy and H.P.B.:

"Madame Blavatsky...was admirable because of her strength and unselfishness; her work is immense, magnificent; her influence in the renaissance of occultism during the 19th century is almost without a second. These facts must be remembered as history; and, are to be set against any slanders said of H.P.B., such as those recirculated and revived by René Guénon. Even her doctrines have been distorted in this way.

"Correspondence Course in Theosophy"

Amadou invites readers of *Aurores* to discover the authentic teachings of Theosophy for themselves. An "unprejudiced enquiry" into the teachings recorded by H.P.B. "are needed," he says, "to combat the ill-willed rumors directed against the life of this sincere author... Theosophy, with a capital 'T', qualifies by right of birth as the synthesis of esoteric wisdom which H.P.B. has offered to us pure." A correspondence course (in French) has been prepared by the *Compagnie Theosophique*, consisting of ten installments in dialogue form. They are free, and can be obtained by writing to the Compagnie at 11 bis rue Keppler, 75106, Paris, France. The lessons introduce ten major theosophical themes, offering examples of their application in every day life.

A New Volume

"'Forum' Answers," a series appearing in *Theosophy* from January, 1980 through August, 1982, have been gathered together in a slim volume, bound to match the *Judge Articles*. *The Theosophical Forum* was a small monthly pamphlet issued to the members of the Theosophical Society in America from 1889 to 1896, free of charge. It presented answers to questions submitted by students. Although replies were provided by several members of the Society, only those given by Mr. Judge are printed in "*Forum*" *Answers*, arranged in the sequence in which they originally appeared. Containing a useful subject-index, the volume is now available from The Theosophy Company and U.L.T. Lodges at \$7.00.

With the New Year: "The Dream..."

Delayed on account of press difficulties, but ready now to send out as a messenger of Good Tidings with these dawning days of 1983, is Boris de Zirkoff's volume *The Dream That Never Dies*, selections scanning half a century of thought and study on Theosophy and the vision it brings. One chapter alone, "Farewell to Matter" of 56 pages, covers, with specific references, the general subject of "Science Approaches Theosophy". (See the quote from Dr. Sinnot in "To Be a Whole Man" in this issue.) Its articles are: "Ancient Wisdom in Modern Dress", "Where Theosophy and Science Meet", "Where Alchemy and Science Meet", "Science and the Lemurian Continent", "Scientific Vindications of Occultism", "Rocket Flights and Occultism", "The Moon and Its Mysteries", "Some Facts Concerning Mars," "H.P. Blavatsky and the New Physics: a Remarkable Prophecy Fulfilled", "Farewell to Matter: Another Prophecy Fulfilled", and "A Date to Remember", — But there is more: chapters on "The Theosophical Movement: Where Do we Stand?", "H.P. Blavatsky and Others", "Some Basic Theosophical Teachings", etc. Also "Autobiographical", which includes "Boyhood Days", "My Last Year in Russia", "I Learned About Theosophy", "How I Came to Point Loma", "From Then On". There are also photographs of Boris. Lexitone binding, 242 pages, \$11.50. Order from:

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P.O. Box 6507

San Diego, California 92106

The Dream That Never Dies



Boris de Zirkoff
Speaks Out On Theosophy

In this volume readers will find — as the cover of Boris de Zirkoff's magazine *Theosophia* for so many years declared — a Living Philosophy for Humanity.

THE DREAM THAT NEVER DIES: Boris de Zirkoff Speaks Out on Theosophy, compiled and edited by W. Emmett Small, illustrated, 242 pp., Lexitone — \$11.50. (Deluxe limited edition, padded cover, \$25.00)

CONTRIBUTIONS

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